associated with external objects, is the Self, is Brahman..

The very same idea of the self .was first given to King Janaka by Rishi Yajnavalkya who gives his reason for his preference of the dreaming state over the waking for the purposes of his exposition. (Brihadaranyaka Upani^had —Chapter IV-ni). In the former, the self is evidently *SvayamjyotM* (self-illumined); while in the latter, it seems to be dependent on other lights than its own. Indra felt satisfied for the time with Prajapati's answer and took his leave ; but before he reached home, he felt dissatisfied with it. He had this doubt,—in sleep we are indeed freed from external dangers, but there are fears and sufferings enough in dreams.

The miseries experienced in the dreaming state, though. subtle, are not very different from the gross ones of waking life. So, this idea of the self also does. not answer the description given in Prajapati's reported teachings. Indra therefore returns, lays his doubts before his teacher as before and agrees to the tatter's proposal of staying with him for another thirty-two years.

At the close of this third period of apprenticeship, Prajapa-ti teaches Indra as Yajnavalkya taught Janaka as his (Yajnavalkya's) last lesson that the undifferenced

state of dream-
less sleep represents more truly than waking
and dreaming"
the real nature of the Self. Janaka was quite
satisfied with
this doctrine, fadra too at first felt satisfied
with it and
went out of his preceptor's house with a
contented heart.
But he had to return very soon.

Far from being charmed with the utterly
undifferenced.
character of dreamless sleep, Indra uttered
words expressing
his undisguised contempt of it. Says he to his
preceptor ;
" Sir, in that way he does not know himself
(his self) that he
is ' F, nor does he know anything that
exists. He is gone
to utter annihilation. I see no good in this "
; Chandogya
Upanishad VIII-11-2. Here Prajapati clearly
shows through
Indra's mouth the emptiness of the
Unqualified Monism